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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

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ANSARULLAH PLEDGE

اَشۡهَدُ اَنۡ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحۡدَهٗ لَا شَرِيۡکَ لَهٗ

وَ اَشۡهَدُ اَنَّ مُحَمَّدًا عَبۡدُهٗ وَ رَسُوۡلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad صلى الله عليه وسلم is His servant and messenger.

I solemnly pledge that I shall endeavor throughtout my life for the propagation and consolidation of Islam Ahamadiyat and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. InshaAllah.

ANSAR ARE REQUESTED THAT THEY NOT ONLY WATCH AND SUBSEQUENTLY READ THE FRIDAY SERMONS BY HUZUR ايده الله تعالى بنصره العزيز BUT ALSO MAKE SURE THAT THEIR FAMILY MEMBERS LISTEN TO THOSE AS WELL. JAZAKALLAH

Dars-ul Qur'an

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ﴿٢٠٢﴾

"Of them there are some who say: 'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the fire"
(Al-Baqarah 202)

In this verse God mentions that the class of men whose efforts and wishes are not confined to this world only.
They (1) seek the good things of this world, and (2) seek the good things of the next world, and (3) try and be saved from the fire which not only signifies the fire of hell but also everything that is painful and is a source of heart-burning. It may be noted that here, unlike the preceding verse, God uses the word "Hassana" (good) with this words "Fid-dunya" (in this world), meaning that even virtuous men may seek the things of this world but they should always be good and not bad.

The prayer mentioned in this verse is indeed very comprehensive and may be used by men of all grades in all their spiritual and temporal requirements, and, the Holy Prophet is reported to have used this prayer very often (Muslim) with a view to teaching his companions that if and when they choose to seek both the good things of this world and of the next, they should pray like this.

This prayer has an other significance. The good things of this world and the good things of the Hereafter spoken of in this verse may both stand for spiritual blessings, the good things of this world standing for such spiritual blessings as a righteous man gets in this world and the good things of the next world standing for those which he will get Hereafter. In fact, the very words used in this point to that signification, for the Quranic words "Hasnatun Fil Duniya" do not mean "good things of this world" but simply "good in this world." In this case Alnar or "the fire" would not stand for Hell, protection against which is, in fact, included in the good things of the next world, but for such trials and hardships as one may come across in this world in the struggle for spiritual advancement or in the effort to benefit others. It was in this sense that the Holy Prophet used this prayer with regard to himself; for personally he never sought even the good things of this world, though he always sought "good in this world."

The Promised Messiah also admonished that this verse should be frequently recited in the last Rakooh of every prayer.



Dars-ul-Hadith

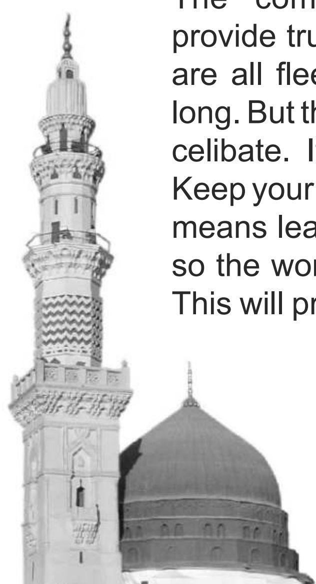
Seven Virtuous Men

It is related on the authority of Hadhrat Abu Haraira (ra) that the Holy Prophet *peace and blessings of Allah be on him* said, "On the day of resurrection, the seven persons will be under the shadow of God; the first, the judge who is just; the second, the man who devotes his life in the worship of God even in his youth; the third, the man who eagerly awaits the call to prayer to go to the Mosque and worship God; the fourth, the two friends, who love each other for the sake of God, when they meet they meet for the sake of God, when they separate they separate for the sake of God; the fifth, the man who resists the temptation of a woman who is beautiful and comes of a respectable family and tries to incline him towards her for evil purposes; the sixth, the man who gives alms with his right hand but conceals it from the left; the seventh, the man when alone, meditates on God, and his eyes become filled with tears."

(Bukhari)

It is related by Hazrat Sahl (ra) that a man came to the Holy Prophet *peace and blessings of Allah be on him* and asked the Prophet of Allah, please let me know what to do that Allah may love me and people also like me. The Holy Prophet *peace and blessings of Allah be on him* said: Forsake and abandon the world and Allah will love you. Do not desire for the things people have and people will also love you.

As a matter of fact this Hadith contains the wonderful instructions for happiness in one's life. The comforts and luxuries never provide true and real happiness. They are all fleeting and do not remain for long. But this does not mean to become celibate. It is not permitted in Islam. Keep your desires to the minimum. This means leaving the world and by doing so the world itself will come after you. This will protect you from sins which, is a sort of burning in this world and in the Hereafter. Secondly, if you don't desire what people have, no one will be jealous of you.



Hadith on Behaviour To Others

(1) Narrated by Hadhrat Abu Musa: The Holy Prophet *peace and blessings of Allah be on him* said: A faithful believer to another faithful believer is like a building whose different parts strengthen each other.

(2) Narrated by Hadhrat Abdullah bin Umar: Allah's Apostle said: A Muslim is a brother of a brother Muslim, so he should not oppress him nor should he hand him over to an oppressor. Whoever fulfils the needs of his brother, Allah will fulfil his needs; whoever saves his brother from one calamity, Allah will save him from one of the calamities of the Day of Resurrection and whoever shades a Muslim, Allah will shade him on the Day of Resurrection.

(3) Narrated by Hadhrat Abu Huraira: The Holy Prophet *peace and blessings of Allah be on him* said: Whoever has wronged another person concerning his reputation or anything else, he should ask him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds) but his good deeds will be taken away from him for the oppression which he has done. If he has no good deeds, the sins of the oppressed person will be loaded on him.

Repentace

Hadhrat Anas ibn Malik, servant of the Holy Prophet *peace and blessings of Allah be on him* said: Allah is more pleased with the repentance of a servant of His than would be one of you who were to lose his camel in a barren desert and then find it suddenly *(Bukhari and Muslim)*.

The version in Muslim adds: Allah is more pleased with the repentance of a servant of His than would be one of you who were to lose his riding camel, which carries his food and drink, in a barren desert, and losing all hope of finding it he were to lie down in the shade of a tree, and then should suddenly find it standing near him and should seize its nose-string and in his excess of joy should blurt out: O Allah, Thou art my servant and I am Thy lord.



Writings of the Promised Messiah عليه الصلوٰة والسلام

THINKING ILL OF OTHERS & ARROGANCE

THINKING ILL OF OTHERS

The habit of suspiciousness and thinking ill of others is an affliction which makes a person blind and plunges him into the dark pit of ruin. It is this unfortunate trait which brought about the worship of a dead human being. It is the same trait which alienates people from the Divine attributes of creation, mercy, providence, etc., reducing God to a useless entity—God forbid. It would be no exaggeration to state that it is in consequence of this habit that the greater part, indeed the whole, of hell will be filled. Those who think ill of the Commissioned ones of God Almighty scorn His bounties and His grace.

[Malfuzat, vol. 1, p. 100]

The habit of thinking ill is a great curse which consumes faith as quickly as blazing fire consumes tinder. God becomes the enemy of him who thinks ill of God's Messengers and He stands up to fight him. He entertains such jealousy on behalf of His chosen ones, as has no equal. When I was attacked in diverse ways, the same jealousy of God was roused on my behalf.

[Al-Wasiyyat, Ruhani Khaza'in, vol. 20, p. 317, footnote]

I tell you truly that the habit of thinking ill of others is a great affliction, which destroys a person's faith, flings him away from truth and rectitude, and turns friends into enemies. In order to acquire the excellences of the truthful it is necessary that a person should altogether shun the habit of thinking ill of others, and should he happen to fall into that attitude concerning someone else he should seek forgiveness repeatedly and should supplicate God Almighty that he may be safeguarded against such sinfulness and the consequences that flow from it. This habit should not be underrated. It is a dangerous disease which destroys a person very quickly. In short, thinking ill of others ruins a person. It is written that when those who are condemned to hell are brought face to face with it God Almighty would say to them: You had become guilty of thinking ill of God.

[Malfuzat, vol. I, p. 372]

The mischief starts when a person indulges in false suspicions and doubts. If a person thinks well in every situation, he is bestowed with the capacity to achieve good. A mistake at the very start makes it difficult to reach the goal. Thinking ill of another is a great vice which deprives a person of many opportunities of doing good and which goes on mounting till a person begins to think ill of God Almighty.

[Malfuzat, vol. II, p. 107]

ARROGANCE

I tell you truly that on the Day of Judgement, next after association of anything with God, no vice shall rank as high as arrogance. This is a vice that humiliates a person in both worlds. Divine mercy rescues every believer in Divine Unity, except an arrogant one. Satan also claimed that he believed in the Unity of God but, as he was afflicted with arrogance and looked contemptuously upon Adam whom God loved and found fault with him. He was ruined and became accursed. Thus the first sin whereby one was ruined forever was arrogance.

[A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, vol. 5, p. 598]

What is Arrogance?

I admonish my Community to shun arrogance as arrogance is hateful in the eyes of God, the Lord of Glory. You may not perhaps fully realize what is arrogance? Then listen to me as I speak under the direction of God. Everyone who looks down upon a brother because he esteems himself more learned, or wiser, or more proficient than him is arrogant, inasmuch as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother, whom he accounts small, better intelligence and knowledge and higher

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KEEP AWAY FROM MISCHIEF



Hazrat Khalifatul Masih V

Almighty Allah says about mischief in the Holy Qur'an:28 'And seek, in that which Allah has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good to others as Allah has done good to thee; and seek not to make mischief in the earth, verily Allah loves not those who make mischief.'

Hadrat Mu'adh Bin Jabalra relates that the Holy Prophet *peace and blessings of Allah be on him* said, 'Combat is of two types: One that is waged for the pleasure of Allah under the leadership of an Imam [divinely guided leader]. A person engaged in such combat spends his best property in the way of Allah, is comforting his companions, and avoids mischief. For such a person, everything—his sleeping and waking time—earns merit in the sight of Allah. And there is another who engages in combat for pride, ostentation, and to talk about his valour. He disobeys the Imam and creates mischief in the earth. Such a one can never equal the first one in rank.'

(Sunano Abi Dawud, Kitab-ul-Jihad, Babu fi man yaghzu wa yaltamis-ud-Dunya)

Hadrat Asma' Bint Yazidra narrates that the Holy Prophet *peace and blessings of Allah be on him* said, 'Should I inform you about the best of people?' The Companions (ra) said, 'Certainly, tell us O Prophet of Allah.' He said, 'When they witness a desirable scene, they start remembering Allah.' Then he said, 'Should I tell you about the worst of people? The worst people are those who go about backbiting and creating discord between people. Their wish is that the obedient servants of Allah get involved in sin.'

(Musnadu Ahmadabni Hanbal, vol. 6, p. 459, printed in Beirut)

The Promised Messiah *peace be on him* says: Do not engage in fighting or discord with those who leave you because you have joined a Movement established by Almighty Allah; instead, pray for them in secret that Almighty Allah may grant them the insight and cognition that He has granted you. With your pious example and good behaviour, prove that you have adopted the right path. Listen! I am appointed to admonish you repeatedly to avoid all occasions of discord and disturbance. Have patience even if you hear abuse. Respond to evil with goodness. If you encounter discord, slip away from that situation or respond with kind words…. I do not like when I learn that someone has quarrelled despite being a member of my Jama'at.

Almighty Allah does not like that the Jama'at that is destined to become a model for mankind should adopt such ways, which are not the ways of righteousness. Indeed, I tell you that Almighty Allah has emphasised this matter so much that if someone—declaring his membership of the Jama'at—does not show patience and perseverance, he does not belong to this Jama'at. The utmost cause of your provocation might be that you hear people abusing me. Leave that matter for God to decide. You cannot judge it. Leave my affair to God; you should show patience even in the face of such abuse.

(Malfuzat, new edition, vol. 4, p. 157)

The Promised Messiah *peace be on him* has also included in the initiation pledge the condition that the relationship of loyalty, obedience, faithfulness, submission and sincerity with him should supersede all other relationships. You have accepted that pledge and you repeat it in your Ansar pledge as well, though not quite in the same words, but the essence is the same - that we shall be prepared for every sacrifice for the sake of the honour of this relationship. There is need for you to appraise whether you are really the disciples who fulfil this condition. If you are, then you deserve to be called Ansarullah. That is then the explanation and meaning of being disciples, and as a result of that, being Ansarullah.

(Hazrat Khalifatul Masih V)

EXISTENCE OF GOD

Belal Khalid

The existence of God looks like an obvious truth to the believers, but to the non-believers it is, as if covered with seven veils. I have gathered some points from every day logic and some from historical prospective to provide a base to prove existence of God to the non-believers. I understand that each point that follows could be a topic for discussion, but I have tried my best to put as much as possible in a limited space.

All RELIGIONS BELIEVE IN GOD

Its an undeniable fact that all the religions on this earth claim to be from GOD. Hadhrat Muhammad *peace and blessings of Allah be on him*, Moses, Jesus, Krishna, Buddha, Baba Nanak and every religious leader taught people to believe and worship GOD. Although all religions have slight differences in the attributes they ascribe to God, but all the religions hold the common view that there is a God who has created this universe. History tells us that even those ancient religions that no longer exist in this world, they also held the view of God, whether they were in ancient America, or in jungles of Africa or in England, or in Java or Sumatra, or in Japan and China or in Siberia or in India. It is an important point that what's the reason for this thought provoking unity among so varied religions? In the ancient times people were not linked together through any means of communication or transport, then how is it possible that people living in isolation thousands of mile away from each other, held the common view about the existence of God? Many of the lands were even not discovered at that time.Even now it is difficult for two persons to completely agree on any issue, then how come this universal unanimity regarding existence of God? All these facts lead us to the only possible conclusion that not only there is a living God but also that God has always manifested Himself through some means to his men to make them believe in Him. Historians agree that if there is such universal unanimity about any issue then there is no reason to disagree with it. Another fact worth noting is that there have been a small number of atheists all the times, this proves that the 'existence of God' is not related to any psychological need of human beings. In this world, one can lead ones life without acknowledging the existence of God, though he will be attempting to close his eyes to the very obvious and clear truth.

WHO ARE THOSE WHO CALL PEOPLE TOWARDS GOD?

If we look at the life of all those men, who have called other people towards God, we find a surprising common thing about all of them, that they were very pious and righteous men. They were the people who were respected in their nations. They were true people, who spent their lives to guide people to the right path. They persuaded people to shun oppressing others. They taught to look after the poor and needy. They fought all their life against the unjust rulers of the time. They were invariably opposed by the people in power at that time, although They were highly honoured and valued for the purity of their character, even by those who later, on the announcement of their claims, became their enemies. It is inconceivable that those who did not lie about men, began suddenly to lie about God. They were the people whose lives were exemplary for others. Whether it is Indian Krishna, or Irani Zoroaster or Egyptian Moses, or Israelite Christ or Punjabi Baba Nanak, or Leader of the righteous Muhammad *peace and blessings of Allah be on him* who was given the title of Trustworthy by his nation from his very youth and who challenged his nation that he had led all of his life among them and Could they point out to any single lie or felony in his life? So all these righteous persons who came to this world at different times and places, all of them say one thing in common... "There is a GOD.... There is a GOD...." Not only they claimed that there is a God but also they claimed that He talked to them.

One may find great philosophers or scholars in the world who have done great works, but their work cannot be compared to the work of those righteous

persons. Actually if we study the lives of those philosophers we find that no great deeds compared to their lofty sayings. Why is it that these great philosophers were not able to exhibit that righteousness which was shown by people from GOD? The people whose names I have mentioned above, all of them faced great hardships in the life due to their teachings but nothing could lead them astray from the true path. Their killings were planned, they were exiled from their homes and they were boycotted, but they never gave up their beliefs. Why did not they tell lie and relieve themselves from those hardships that were imposed on them just because of their true belief in God. Their lack of interest in material desires proves it that they were selfless people. When such truthful and trustworthy people are saying it in unison, that they have met with God, they have listened His voice and they have experienced his manifestations, then it really leaves us with no doubt. Even in this material world the people whom we know that they are habitual liars, when they go to a court and speak something under an oath, they are believed, then why don't we believe in those righteous persons?

EVEN DISBELIEVERS IN THEIR HEART ARE AFRAID OF GOD

Human nature in itself provides us with a strong inclination towards a belief in God. There are certain sins which human nature doesn't like to get involved in. For instance, relationship with Mother, sister and daughters, uncleanliness owing to certain discharges from body. These are certain things which even a atheist will not like to do. But if there is no fear of a super being, Why not to lie all the times?, why not to steal and commit adultery? What are the reasons that keep them away from these evils? If they do not feel the power of some unseen, then they should do whatever pleases them. Then truth and lie and justice and oppression should be all the same for them. Its only God's fear that is ruling on their hearts. Although their mind does not acknowledge the existence of God but the human nature created by God cannot defy it. So even an atheist at heart holds some view about God and judgment day. While in distress, everybody pray to a super-Being for relief. Why so, if they don't believe in that super-being, whom we call God?

EVERY THING IN THIS UNIVERSE HAS A CREATOR

If we deeply study this universe, we see that every thing culminates in a Creator. He is the ultimate and every thing is working under his guidance. If we look at different stages of human birth and growth, we see that as we go backward, we find we are moving towards weaker and weaker stage. Eventually we shall find that the growth starts from a clot of clinging substance. So human beings who themselves start from such a weak stage, how can they be their own creator. So it proves without any doubt that human beings are not their own creator. We see that if we start studying the birth process minutely, ultimately we will find ourselves at the limit of human knowledge. At that stage, all the worldly knowledges will reach their limit and will be totally exhausted about what had actually happened? So that is a stage where divine hand is working. Every scientist have to believe that all the processes of this universe ultimately reaches a point where their knowledge becomes inadequate or insufficient to describe them. Once somebody asked a bedouin that what proof does he has about the existence of God. He replied that if he saw excrement of a camel in the middle of a jungle, he could tell that a camel had passed through that jungle. Then after seeing so many different creatures in this universe, couldn't he tell that there is some creator of them?

IS THIS UNIVERSE CREATED JUST BY CHANCE?

Some of the people believe that this universe was created just by chance and they also try to prove it through science. But God says that all those things that happens just by chance, they don't have such an order in them. Different colors are used together to make a picture. If we just throw the paints on a paper, will they ever make a picture? Houses are made of bricks, but if we just throw the bricks in a pile, will they form a house? It is true that sometimes some of the things are made by chance, but a close analysis of the universe clearly refutes this 'by chance' theory. All right, for a moment, if we believe that matter was created by chance, and this world also came into being by chance, I will ask the readers to study deeply the creation of human beings, Is it possible that such a perfect being was created by chance? See the

stars, the planets, sun etc. and then the creation of day and night. Every thing just fits so nicely in a finely woven net, doesn't that orderliness speaks of a powerful creator?

Even in this world we can easily judge the power and wisdom of a creator of anything by closely examining his creation. A good picture is painted by an excellent painter, a powerful computer is made by an intelligent team of researchers. Looking at the orderliness of any things tells us that how intelligent its creator is. God has given to every being an appropriate body and shape, so that it can sustain itself. God kept the food for trees in earth, therefore he gave roots to the trees, so that they can get their food. God made flesh as food for tiger, therefore He gave strong nails and teeth to the tiger, so that it can kill its prey and eat it. God made grass as food for horses and camels, therefore He gave them long neck, so they can graze it. God created lungs for human beings, therefore He also created air, so that they can breath. Human beings depend on water, so God created Clouds, so that they can take water to them. Such an enormous and perfect order could never have been created just by chance? Only a super-being could do it.

TRUE BELIEVERS ARE ALWAYS EXALTED ON OTHERS

God said that he would always exalt His true believers on others. True believers are always triumphant on non believers, they always overcome them. If there is no God then how are they successful. All the founders of different religions were men of weak means. When Moses called Pharaoh towards God, Pharaoh replied that which God was he talking about? "I am GOD" So God ruined Pharaoh, and made Moses as the King of that time. Incidence of Pharaoh has become an example for this world and also for the next world. Same happened with other prophets. Same happened with Muhammad(SAW). All of his enemies were defeated. All those nations of that time, who opposed him were conquered by him or his followers. The founders of religions did not posses those powers and means which ordinarily make for successful leadership. Yet it is inconceivable that an innocent person of ordinary accomplishments, as soon as he begins to lie about God, should come to have such tremendous powers that his teachings dominate all other teachings current in his time. Such a development is impossible without the help of a powerful God. Why were their prophecies and their promises fulfilled? No doubt there have been others, generals and dictators, who have attained to apparently similar success. But it never lasts for long, but the success which is foretold, which is attributed to God from the beginning, success on which is staked the Prophet's whole moral reputation and which is achieved in spite of the tough opposition endures for ever.

GOD LISTENS TO THE PRAYERS

God has always listened to the prayers of the righteous people of all the times. A non believer may say that it might have been by chance that those incidents happened that were prayed for. But the accepted prayers are different from the other ones. God not only listens to the prayers of his chosen one, but also He informs them about their acceptance. Many prophets have claimed about a number of things, and all those claims had been fulfilled, e.g their ultimate success is always foretold when apparently they were very weak and oppressed, but all of them succeeded ultimately.

REVELATION

It has always been God's practice to communicate to people of every age. Not only He talks to the chosen ones (Prophets) but also to other righteous people and sometime even to very mean and filthy people, just to show his manifestations. Sometimes, God foretells people news about future and sometimes also about next world. Many times He has revealed news about the events, that are to happen hundreds of year later. God told in Quran some fourteen hundred years ago about the great progress of Christians, which was to occur sometimes later. It was foretold that a time will come when camels would be no longer used. Even it was told that the transportation that will be used in future would work with fire. It was foretold that a time will come when people would die in large numbers by earthquakes, storms and rains, and wars would also bring large number of fatalities. And such large scale destruction would have never happened before on this earth. Islam is a religion, about which God has said, that there will

be people in every century, with whom God would communicate, and this has come true. How it can all happen by chance?

UNIVERSE IS NOT FROM EVER

Some atheists claim that this universe is in existence from ever and it will last for ever. If this universe is in existence from ever, then it must have infinite source of power and energy, but we see that no material thing is infinite in this universe. The temperature of Sun is falling down, even the earth is cooling off. All the sources of energy in this universe are being consumed up and exhausting. So the world is approaching to its end as was prophesied by all the religions. It proves that the universe came into being a finite time ago and it also has a definite end. We know from our whole life's experience, that if we consider any process, there are only two possibilities, that a process is either started by some human beings, or it might be a result of some other process. If we move back in this tree of processes which are a result of some other process, ultimately we shall come across a process, which could not be attributed to any other process. At that place, we are left with no other argument, except to believe that it was started by some Super being. We refer to that super being as 'GOD', some atheists call this Super Being by the name of 'nature'. Actually just giving a different name to this Super Being really does not make much difference, they believe in GOD, and all they need is just a little fine tuning.

PRAYER FOR GOD's MANIFESTATION

All the non believers should think that if there is a God then they will be in deep trouble on the day of Reckoning and in the next world. So if anybody is interested in getting the true knowledge about God, then he should pray earnestly that if there is a God with infinite powers as the people claim then may GOD manifest Himself on him. May God show him the right path. If anybody does such prayers earnestly for 40 days, then we believe, whatever his origin, religion and country is, God will show him the true path and he will have no doubt about the existence of God.



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proficiency than him? So also he, who, out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother, is arrogant because he forgets that his wealth, status and dignity were bestowed upon him by God. He is blind and does not realize that God has power to so afflict him that in a moment he might be reduced to the condition of the lowest of the low, and to bestow upon his brother whom he esteems low greater wealth than him. In the same way, he who takes pride in his physical health, or is conceited of his beauty, good looks, strength, or might and bestows a scornful designation on his brother making fun of him and proclaims his physical defects is arrogant, for he is unaware of God Who has power to afflict him with such physical defects as to render him worse than his brother and to bless the latter so that his faculties should not suffer decline or be stultified over a long period, for He has power to do all that He wills. Similarly, he who is neglectful of Prayer on account of his dependence upon his faculties is arrogant for he has not recognized the Fountainhead of all power and strength and relies upon himself. Therefore, dear ones! keep all these admonitions in mind lest you should be accounted arrogant in the estimation of God Almighty unknowingly. He who out of pride corrects the pronunciation of a word by his brother partakes of arrogance. He who does not listen courteously to his brother and turns away from him partakes of arrogance. He who resents a brother sitting next to him partakes of arrogance. He who mocks and laughs at one who is occupied in Prayer partakes of arrogance. He who does not seek to render full obedience to a Commissioned one and Messenger of God partakes of arrogance. He who does not pay full attention to the directions of such a one and does not study his writings with care also partakes of arrogance. Try, therefore, that you should not partake of arrogance in any respect so that you may escape ruin and you and yours may attain salvation. Lean towards God and love Him to the utmost degree possible and fear Him as much as anyone can be feared in this life. Be pure hearted and pure intentioned and meek and humble and free of all mischief so that you may receive mercy.

[Nuzul-ul-Masih, Ruhani Khaza'in, vol. 18, pp. 402-403]

ISLAM AND SCIENCE - CONCORDANCE OR CONFLICT?

Professor Abdus Salam

This speech was delivered by Professor Abdus Salam, Nobel Laureate in Physics (1979), in Paris at the UNESCO House on April 27, 1984 at the invitation of the Organization 'Islam and the West'. The Secretary General of the Organization of the Islamic Conference, Dr Habib Chatti, inaugurated the meeting. The format of the meeting was to invite two representatives of Islam and two Western representatives to speak comparatively. Thus, on the Muslim side were Professor Salam and Dr Hussein AlJazaeri, former Minister of Health of the Kingdom of Saudi Arabia and later regional director of the World Health Organization. From the Western side there were Professor Louis Leprince-Ringuet, Emeritus Professor of Physics at the Ecole Poly-technique and Professor Jean Bernard, President of the French Academy of Sciences and Director of the Leukaemia Research Institute.

THE HOLY QURAN AND SCIENCE

Let me say at the outset that I am both a believer as well as a practicing Muslim. I am a Muslim because I believe in the spiritual message of the Holy Quran. As a scientist, the Quran speaks to me in that it emphasizes reflection on the Laws of Nature, with examples drawn from cosmology, physics, biology and medicine, as signs for all men. Says the Quran: “Can they not look up to the clouds, how they are created; and to the Heaven how it is upraised; and the mountains how they are rooted, and to the earth how it is outspread?” *(88:17)*

And again: “Verily in the creation of the Heavens and of the earth, and in the alternation of the night and of the day, are there signs for men of understanding. They who, standing, sitting or reclining, bear Allah in mind and reflect on the creation of the Heavens and of the earth, saying: 'Oh our Lord! Thou hast not created this in vain.'” *(3:189-190)*.

The Quran emphasizes the superiority of the Alim-the man possessed of knowledge and insight, asking: How can those, not possessing these attributes, ever be equals of those who do? Seven hundred and fifty verses of the Quran (almost one-eighth of the Book) exhort believers to study nature, to reflect, to make the best use of reason in their search for the ultimate and to make the acquiring of knowledge and scientific comprehension part of the community's life.

The Holy Prophet of Islam emphasized that the quest for knowledge and sciences is obligatory upon every Muslim, man and woman. He enjoined his followers to seek knowledge even if they had to travel to China in its search. Here clearly he had scientific rather than religious knowledge in mind, as well as an emphasis on the internationalism of the scientific quest.

This is the first premise on scientific knowledge with which any fundamentalist thinking in Islam must begin. Add to this the second premise, eloquently stated by Maurice Bucaille in his perceptive essay on The Bible, the Quran and Science. There is not a single verse in the Quran where natural phenomena are described and which contradict what we know for certain from our discoveries in Sciences.

Add to this the third premise: in the whole of Islamic history there has never been an incident like that of Galileo or Giordano Bruno. Persecution there has been; denunciation, even excommunication (takfeer) over doctrinal differences, but never for scientific beliefs. And paradoxically, the first Inquisition in Islam came to be instituted, not by the orthodox theologians, but by the so-called rationalists, the Mu'tazzala-theologians themselves who prided themselves on the use of reason. The saintly Ahmad ibn Hanbal was one of those subjected to the lash of their fury.

EARLY ISLAM AND SCIENCE

How seriously did the early Muslims take these

injunctions of the Holy Quran and of the Holy Prophet? Barely a hundred years after the Holy Prophet's death the Muslims, had made it their task to master the then-known sciences. Systematically, they translated the entire corpus of the then known knowledge in their religious language, Arabic. Founding institutes of advanced study (Bait-ul-Hikmas), they acquired ascendancy in the sciences that lasted for the next 350 years. A semi-quantitative measure of this is given by George Sarton in his monumental History of Science. Sarton divides his story of the highest achievement in science into Ages, each Age lasting 50 years. With each, he associates one central figure: thus, 500-450 BC is the Age of Plato, followed by the Ages of Aristotle, Euclid, Archimedes and so on. From 750 to 1100 CE, however, it is an unbroken succession of the Ages of Jabir, Khwarizmi, Razi, Masudi, Abu'l-Wafa, Biruni and Omar Khayam. In those 350 years, Arabs, Turks, Afghans and Persians chemists, algebraists, clinicians, geographers, mathematicians, physicists and astronomers of the commonwealth of Islam-held the world stage of sciences. Only after 1100 CE, in Sarton's scheme, do the first Western names begin to appear; however, for another 250 years, they share the honours with men of Islam like Ibn Rushd, Nasir-ud-din Tusi and Ibn Nafis.

An important reason for the success of the scientific enterprise in Islam was its international character. The Islamic commonwealth itself cut across nations and colour; and early Muslim society was tolerant of men from outside it, and of their ideas. An aspect of reverence for the sciences in Islam was the patronage they enjoyed in the Islamic Commonwealth. To paraphrase what H.A.R. Gibb has written about Arabic literature to the parallel situation for the sciences; 'To a greater extent than elsewhere, the flowering of the sciences in Islam was conditional... on the liberality and patronage of those in high positions. Where Muslim society was in decay, science lost vitality and force. But so long as, in one capital or another, princes and ministers found pleasure, profit or reputation in patronizing the sciences, the torch was kept burning.'

THE GOLDEN AGE OF SCIENCES IN ISLAM

The Golden Age of Sciences in Islam was doubtless the Age around the year 1000 CE, the Age of Ibn-i-Sina (Avecenna) , the last of the mediaevalists, and of his contemporaries, the first of the moderns, Ibn-al-Haitham and Al Biruni. Ibn-alHaitham (Alhazen, 965-1039 CE) was one of the greatest physicists of all time. He 'enunciated that a ray of light, in passing through a medium, takes the path which is the easier and "quicker".' In this he was anticipating Fermat's Principle of Least Time by many centuries. He enunciated the law of inertia, later to become Newton's first law of motion. He described the process of refraction in mechanical terms, by considering the movement of 'particles of light' as they passed through the surface of separation of two media, in accordance with the rectangle law of forces-an approach later rediscovered and, elaborated by Newton. Part V of Roger Bacon's 'Opus Majus' is practically a copy of Ibnal-Haitharn's optics.

No wonder Bacon never wearied of declaring that knowledge of Arabic and of Arabic Science was the only way to true knowledge.' Al Biruni (973-1048 CE), Ibn-i-Sina's second illustrious contemporary worked in Afghanistan. He was an empirical scientist like Ibn-al-Haitham. He was as modern and as un-medieval in outlook as Galileo, six centuries later, with whom he shares the independent (prior) discovery of the so-called Galilean invariance of the laws of Nature the liberating statement that the same Laws of Physics apply here on earth and on the starry-orbs in the heavens. There is no question that Western Science is a Greco-Islamic legacy. However, it is commonly alleged that Islamic science was a derived science, that Muslim scientists followed the Greek theoretical tradition blindly and added nothing to the scientific method. This statement is false. Like all periods of intense scientific work, one first builds on what one has inherited; this is followed by an Age of maturity when doubts are raised on the teachings of the old masters followed by a break. Such a break came with the rise of observation and experiment, early in the Sciences of Islam; its clearest exponents were Ibn-al-Haitham and Al Biruni. Listen to this assessment of

Aristotle by Al Biruni:
The trouble with most people is their extravagance in respect of Aristotle's opinions, they believe that there is no possibility of mistakes in his views, though they know that he was only theorizing to the best of his capacity, and never claimed to be God's protected and immune from mistakes. Or this on geology, with its insistence on observation:
...But if you see the soil of India with your own eyes and meditate on its nature, if you consider the rounded stones found in earth however deeply you dig, stones that are huge near the mountains and where the rivers have a violent current, stones that are of smaller size at a greater distance from the mountains and where the streams flow more slowly, stones that appear pulverized in the shape of sand where the streams begin to stagnate near their mouths and near the sea-if you consider all this, you can scarcely help thinking that India was once a sea, which by degrees has been filled up by the alluvium of the streams.
And finally, Al Biruni on medieval superstitions: People say that on the 6th (of January) there is an hour during which all salt water of the earth gets sweet. Since all the qualities occurring in the water depend exclusively upon the nature of the soil... these qualities are of a stable nature.... Therefore this statement ... is entirely unfounded. Continual and leisurely experimentation will show to anyone the futility of this assertion.
According to Briffault the Greeks systematized, generalized, and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental inquiry were altogether alien to them Greek temperament. What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, and of the development of Mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs. 'Modern' science is the most momentous contribution of the Islamic civilization.
These remarks of Briffault are reinforced by Sarton The main, as well as the least obvious, achievement of the middle Ages was the creation of the experimental spirit and this was primarily due to the Muslims down to the 12th century.
One of the tragedies of history is that this dawning of the modern spirit in Sciences with Al Biruni and Ibn-al-Haitham, was interrupted; it did not lead to a permanent change of course in scientific methodology. Barely a hundred years after they worked, creation of high Science in Islam, came to a halt. Mankind had to wait a full 500 years before the same level of maturity and the same insistence on observation and experimentation was reached again, with Tycho Brahe, Galileo and their contemporaries.

THE DECLINE OF SCIENCE IN ISLAM

'In my view, the demise of living science within the Islamic commonwealth was due more to internal causes-firstly of isolation of our scientific enterprise and secondly of discouragement to innovation'.
Why did creative Science die out in Islam? Starting around 1100 CE, this decline was nearly complete by 1350 CE. Why did we in the Islamic lands lose out? No-one knows for certain. There were indeed external causes, like the devastation caused by Mongol invasion, but, grievous though it was, it was perhaps more in the nature of an interruption. Sixty years after Ghengiz, his grandson Halagu was founding an observatory at Maragha, where Nasir-ud-din Tusi worked.
In my view, the demise of living science within the Islamic commonwealth was due more to internal causes-firstly of isolation of our scientific enterprise and secondly of discouragement to innovation. The later parts of the 11th and early 12th centuries in Islam were periods of intense politically motivated, sectarian and religious strife. Even though a man like Imam Ghazali, in the first chapter of his great Ihaya ulum-ud-din, The Revival of Religious Learning, writing around 1100 CE, could say: A grievous crime indeed against religion has been committed by a man who imagines that Islam is defended by the denial of the mathematical sciences, seeing that there is nothing in the revealed truth opposed to these sciences by way either of negation or affirmation,

and nothing in these sciences opposed to the truth of religion.

Even though Imam Ghazali could write this, the temper of the age had turned away from creative science, either to Sufism with its other worldliness or, to a lack of tolerance for Taqlid and innovation in all fields of learning including the Sciences.

To illustrate the apathy towards the creation of Sciences which came over Islam, let me quote from Ibne Khaldun (1332-1406 CE), one of the greatest social historians and one of the brightest intellects of all times in his field. Ibne Khaldun writes, in his Muquddima: We have heard, of late, that in the land of the Franks, and on the northern shores of the Mediterranean, there is a great cultivation of philosophical sciences. They are said to be studied there again, and to be taught in numerous classes. Existing systematic expositions of them are said to be comprehensive, the people who know them numerous, and the students of them very many... Allah knows better, what exists there ... But it is clear that the problems of physics are of no importance for us in our religious affairs. Therefore, we must leave them alone. Ibne Khaldun displays little curiosity, no wistfulness. The apathy his words appear to convey led to a drawing inwards, to an isolation of our scientific enterprise. As everyone knows, isolation in the sciences and the veneration for authority it engenders, spells intellectual death. In our great days in the 9th and 10th centuries, we had founded, in Baghdad and Cairo, international institutes of advanced studies (Baitul-Hikmas), and assembled international concourses of scholars there. But from 1300 CE no more. Any science that was cultivated was concentrated in religious seminaries, where tradition was valued more than innovation. 'The learned men of Transociana, who upon hearing of the establishment of the first Madrasah, appointed a solemn menesonial science, as tradition tells us, in commemoration of departed science, were shown to be correct in their estimate.

The very encyclopaedic nature of knowledge and science in Islam was now a hindrance in an age of specialization. The wholesome faculty of criticism, by which a young researcher questions what he is taught, re-examines it, and brings forth newer concepts, was no longer tolerated or encouraged. To complete the story, from Ibne Khaldun's days, this intellectual isolation continued-even during the great empires of Islam, the empires of Osmani Turks, of the Iranian Safvis, and of the Indian Mughals. It is not that the sultans and the shah-in-shahs were not cognisant of the technological advances being made by the Europeans; they could hardly have been unaware of the intrusive superiority of the Venetians or the Genoese in the arts of gun-founding, or of the navigational and ship-building skills of the Portuguese who controlled the oceans of the world, including all oceans bordering on Islamic lands, and, even the Hajj sea routes. But they seem never to have realized that navigational skills of the Portuguese were not accidental; these had been scientifically developed and sedulously cultivated, starting with the research establishment of Sagres set up in 1419 by Prince Henry the Navigator. Was this decline due to misplaced arrogance? William Eton , the British Consul to the Ottoman Empire would write in the year 1800: No one has the least idea of navigation and the use of the magnet ... Traveling, that great source of expansion and improvement to the mind is entirely checked by arrogant spirit of their religion and ... by the jealousy with which intercourse with foreigners ... is viewed in a person not invested with an official character ... Thus the man of general science ... is unknown: anyone, but a mere artificer who should concern himself with the founding of cannons, the building of ships or the like, would be esteemed little better than a madman. He concluded with the remark, with an ominous modern ring: They like to trade with those who bring to them useful and valuable articles, without the labour of manufacturing.

MODERN SCIENCE AND FAITH

What is the situation today? Of all the major civilizations on this globe, science is the weakest in the Islamic Commonwealth. I sometimes suspect that some of us Muslims believe that while technology is basically neutral, and that its excess can be tempered through an adherence to the ethics of Islam, science, on the contrary, is value

loaded; that modern science must lead to 'rationalism', and eventually apostasy; that scientifically trained men among us will 'deny the metaphysical presuppositions of our culture.' There is in this sentiment an implied insult to our cultural values for their fragility; but leaving this aside, to such thinking, all I can say is: Do not fight the battles of yesterday when the so-called 'rational philosophers', with their irrational and dogmatic faith in the cosmological doctrines they had inherited from Aristotle, found difficulties in reconciling these concepts with their faith.

One must remind oneself that such battles were even more fiercely waged among the Christian school men of the Middle Ages. The problems which concerned the schoolmen were mainly problems of cosmology and metaphysics: 'Is the world located in an, immobile place, does anything lie beyond it; Does God move the primum mobile directly and actively as an efficient cause, or only as a final or ultimate cause? Are all the heavens moved by one mover or several? Do celestial movers experience exhaustion or fatigue? What was the nature of celestial matter? Was it like terrestrial matter in possessing inherent qualities such as being hot, cold moist and dry?' No wonder when Galileo tried, first, to classify those among the problems which legitimately belonged to the domain of Physics, and then to find answers to them through physical experimentation, he was persecuted. Restitution for this is being made now 350 years later.

At a special ceremony in the Vatican on May 9, 1983, His Holiness the Pope, in the presence of 33 Nobel Laureates and 300 other scientists, declared: The Church's experience, during the Galileo affair and after it, has led to a more mature attitude ... The Church herself learns by experience and reflection and she now understands better the meaning that must be given to freedom of research ... one of the most noble attributes of man. It is through research that man attains to Truth ... This is why the Church is convinced that there can be no real contradiction between science and faith.... (However), it is only through humble and assiduous study that (the Church) learns to dissociate the essential of the faith from the scientific systems of a given age, especially when a culturally influenced reading of the Bible seemed to be linked to an obligatory cosmogony.

THE LIMITATIONS OF SCIENCE

In his remarks, the Pope stressed the maturity which the Church had reached in dealing with science; he could equally have emphasized the converse-the recognition by the scientists from Galileo's times onwards, of the limitations of their disciplines-the recognition that there are questions which are beyond the ken of present or even future Sciences. We may speculate about some of them, but there may be no way to verify empirically our speculations. And it is this empirical verification that is the essence of modern science. We are humbler today than, for example, Ibne Rushd (Averroes) was. Ibne Rushd was a physician of great originality with major contributions in the study of fevers and of the retina; this is one of his claims to scientific immortality. However, in a different discipline-cosmology-he accepted the speculations of Aristotle, without recognizing that these were speculations, and that future experiments may prove them false. The scientist of today knows when and where he is speculating; he would claim no finality for the associated modes of thought. And even about accepted facts, we recognize that newer facts may be discovered which, without falsifying the earlier discoveries, may lead to generalizations; in turn, necessitating revolutionary changes in our concepts and our 'world-view'. In Physics, this happened in the beginning of this century with the discovery of relativity and quantum theory. It could happen again; with our present constructs appearing as limiting cases of the newer concepts, still more comprehensive, still more embracing.

I have been asked to elaborate on this. I have mentioned the revolution in the physicists' concepts of the relativity of time. It appears incredible that the length of a time interval depends on one's speed that the faster we move the longer we appear to live to someone who is not moving with us. And this is not a figment of one's

fancy. Come to the particle physics laboratories of CERN at Geneva which produce short-lived particles like muons, or the laboratories here at Orsay, and make a record of the intervals of time which elapse before muons of different speeds decay into electrons and neutrinos. The faster muons take longer to die, the slower ones die early, precisely in accord with the quantitative law of relativity of time first enunciated by Einstein in 1905. It took time for Physics to verify and comprehend Einstein. Fortunately, it seems no philosopher has understood Einstein. To my knowledge, no system of philosophy appears to have been erected on his ideas of space and time.

The second and potentially the more explosive revolution in thought came in 1926 with Heisenberg's Uncertainty Principle. This Principle concerns the existence of a conceptual limitation on our knowledge. It affirms, for example, that no physical measurements can tell you that there is an electron on this table and also that it is lying still. Experiments can be made to discover where the electron is; these experiments will then destroy any possibility of finding simultaneously whether the electron is moving and if so at what speed. There is an inherent limitation on our knowledge, which appears to have been decreed. I shudder to think what might have happened to Heisenberg if he was born in the Middle Ages-just what theological battles might have raged on whether there was a like limitation on the knowledge possessed by God. As it was, battles were fought, but within the 20th century physics community. Heisenberg's revolutionary thinking, supported by all known experiment, has never been accepted by all physicists. The most illustrious physicist of all times, Einstein, spent the best part of his life trying to find flaws in Heisenberg's arguments. He could not gainsay the experimental evidence, but he hoped that such evidence may perhaps be explained within a different theoretical framework. Such framework has not been found so far, notwithstanding Einstein's repeated attempts. It appears unlikely, but who among us can assert that it may never be discovered. Is the Science of today on a collision course with metaphysical thinking? Let us consider some examples of modern scientific thinking in this context. My first example concerns the metaphysical doctrine of the creation from nothing.

Today, we believe in cosmology, that the most likely value for the density of matter and energy in the Universe is such that the mass of the Universe adds up to zero, precisely. The mass of the Universe is defined as the sum of the masses and energies of electrons, the protons, photons and neutrinos, which constitute the Universe minus an expression for their mutual gravitational energies. If the mass of the Universe is indeed zero, and this is an empirically determinable quantity-the Universe shares with the vacuum state the property of massless-ness. A bold extrapolation made as recently as a decade back then treats the Universe as a quantum fluctuation of the vacuum of the state of nothingness. I must emphasize here that what distinguishes physics from metaphysics is that this bold extrapolation can and will be tested by measuring the density of matter in the Universe more and more precisely. We shall know empirically whether the idea can be sustained in the physicist's sense. If it cannot be, we shall discard it.

My second example is the Principle of the anthropic Universe -the assertion by a number of cosmologists that one way to understand the processes of cosmology, geology, biochemistry and biology is to assume that our Universe was conceived in a potential condition and with physical laws, which possess all the necessary ingredients for the emergence of life and intelligent beings. 'Basically this potentiality relies on a complex relationship between the expansion and the cooling of the Universe, after the Big Bang, on the behaviour of the free energy of matter, on the intervention of chance at various levels', as well as on a number of coincidences which we shall have to explain and which have permitted the Universe to survive a few billion years. Consider some of the elements of this story as told by Carr, Rees and Hubert Reeves. The Universe started with a Big Bang; as it expanded and thereby cooled, quarks bound themselves through the well-known physical forces into nucleons, these with electrons into atoms, and the atoms into galaxies and stars.

It is of interest to note that stars can form only if they can emit light and heat and emission of light and heat can take place only in a cold universe. This is guaranteed by the expansion itself. If the Universe was to stop expanding, all structure - including living structures-would be dismantled. If the night were not dark, there would be no one to notice it.

Now, normally, nuclear binding should proceed by reaching for the lowest possible stable state. 'Nuclear binding, on a cosmic scale, however, stops short of reaching this lowest state. In principle, Big Bang neucleo-synthesis could have yielded a world of iron. In fact we hardly go past helium in the table of nuclei. Why? Because the number of relativistic particles per unit volume created was not high enough.' Equilibrium ceased before nuclear evolution reached its lowest state. Did this happen because iron is hardly an appropriate element to promote life? Next we come to a second chapter of organization of matter. The first chapter, from the Big Bang to the birth of the first stars is a chapter of global organization following the decline of cosmic temperature. The second chapter witnesses the rise of complexity in a local scale around the multitude of stars, with their hot interiors and warm surroundings.

The stars formed according to standard cosmological laws: they exploded whenever they were larger than a certain size. This time however heavy nuclei were formed-generating ices NH3, CH4, H2O, complex molecules, and grains of dust of iron-magnesium silicate. And around a later generation of stars these grains and ices gave birth to planets with atmospheres and oceans into which chemical evolution pursued its course. 'Is the future of the Universe and in particular the course of events leading to this organization, implicitly written down in the laws of physics from the very beginning?' It appears NOT. The chemist and the biologist tell us that the 'physical processes have not always been in equilibrium. We have a large number of energetically equivalent states, and it is between these states that the game of organization takes place, largely through the effect of chance'-chance, presumably guided and driven by the biologists' principle of 'need for survival'.

I am longing at this point for my biological colleagues to take up the story and tell us of the operation of their non-equilibrium and the principle of survival mechanism. The equilibrium physicist has, however, a principle analogous to this. We call it the principle of self-consistency. Since I am more familiar with it, I shall illustrate its operation, so far as the coincidences I referred to earlier are concerned, by taking an example of something

I am currently working on myself. As an extension of the recent excitement in physics-that is of our success in unifying and establishing the identity of two of the fundamental forces of Nature, the electric and the weak nuclear-we are now considering the possibility that space time may have 11 dimensions. Within this context we hope to unify the electroweak force with the remaining two basic forces, gravity and the strong nuclear. Of the 11 dimensions which we have postulated, four are the familiar dimensions of space and time. The other seven dimensions are supposed to correspond to a hidden internal manifold-hidden because these seven dimensions are assumed to have curled in upon themselves to fantastically tiny dimensions of the order of 10-33cms. We live on the surface of a cylinder in the 11 dimensional space: our major source of sensory apprehension of these extra dimensions being the existence of familiar charges-electric, and nuclear-which in their turn produce the familiar electric and the nuclear forces. Exciting idea which may or may not work quantitatively. But one question already arises; why the difference between the four familiar space-time dimensions and the seven internal ones? And why 11 dimensions in the first place, and not a wholesome number like 13 or 19? Were these 11 dimensions on par at the beginning of time? Why have the seven curled in upon themselves, while the other four have not? At present, we make this plausible by postulating a self-consistency principle; we invent a field of force designed to guarantee this configuration as the only stable self-consistent dynamical system which can exist. But there will be a price to pay.

There will be a subtle physical consequence of this

hypothesis, for example, in the form of remnants, like the three degree radiation which we believe was a remnant of the recombination era following on the Big Bang. We shall search for these remnants. If we do not find them, we shall abandon the idea. Creation from nothing- an anthropic Universe, extra dimensions - strange topics for late 20th century physics - which appear no different from metaphysical preoccupations of earlier times. But so far as Science is concerned, mark the provisional nature of the conceptual edifice, the insistence on empirical verification at each stage and the concept of driving self-consistency. 'I do not see why once having created certain attributes within matter, and the laws which govern the operation of the fundamental forces, the path we follow in physics is not creationism in the wider sense.'

For the agnostic, self-consistency (if successful) may connote irrelevance of a deity. For the believer, it provides no more than an un-ravelling of a small part of the Lord's designs profundity, in the areas it illuminates, only enhances his reverence for the beauty of the design itself. I can offer no new resolution, except to make two remarks. First, I find the creationist creed insulting that while we are willing to ascribe subtlety to ourselves in devising these self-consistency modalities, the only subtlety we are willing to ascribe to the Lord is that of the potter's art-kneading clay and fashioning it into man. I do not see why once having created certain attributes within matter, and the laws which govern the operation of the fundamental forces, the path we follow in physics is not creationism in the wider sense.

My second remark is personal. Personally for me, my faith was predicted by the timeless spiritual message of Islam, on matters on which physics is silent. It was given meaning to by the very first verse of the Holy Quran after the opening: “This is the Book, wherein there is no doubt-Guidance to the God-fearing who believes in the unseen.” The unseen is beyond the reach of human ken, the un-knowable.

CONCLUDING REMARKS

Since in my audience today, there are a number of Muslims, who can influence decisions in their own countries, let me say in all humility that to know the limitations of science, one must be part of living science; otherwise one will continue fighting yesterday's philosophical battles today. Believe me, there are high creators of Science among us – and potentially among our youth. Trust them; their Islam is as deeply founded, their appreciation of the spiritual values of the Holy Book as profound as anyone else's. Provide them with facilities to create Science in its standard norms of inquiry. We owe it to Islam. Let them know Science and its limitations from the inside. There truly is no dis-consonance between Islam and modern Science.

Let me conclude with two thoughts. One is regarding the urge to know. As I mentioned before the Holy Quran and the teaching of the Holy Prophet emphasize the creating and acquiring of knowledge as bounden duties of a Muslim throughout his or her life. I spoke of Al Biruni who flourished at Ghazna in Southern Afghanistan one thousand years ago. The story is told of his death by a contemporary who says: I heard, Al Biruni was dying. I hurried to his house for a last look; one could see that he would not survive long. When they told him of my coming, he opened his eyes and said: Are you so and so? I said: Yes. He said: I am told you know the solution to a knotty problem in the laws of inheritance of Islam. And he alluded to a well-known puzzle which had baffled the Faqihs in the past. I said: Abu Raihan, at this time? And Al Biruni replied: 'Don't you think it is better that I should die knowing, rather than ignorant?' With sorrow in my heart, I told him of my resolution, and then took my leave. I had not yet crossed the portals of his house when the cry arose from inside: Al Biruni is dead. As my last thought, I would like to quote from the Holy Book which, more than anything else I know, speaks of the eternal wonder I have personally discovered in my own Science:

‘Though all the trees on earth were Pens and the Sea was Ink Seven seas after it to replenish, Yet would the Words of Thy Lord never be spent, Thy Lord is Mighty and All Wise.’

The Quran (31:27)